بسم الله الرحمن الرحيم

By Allah's Name *Ar-Rahma'ne*[18] *Ar-Rahee'me* (*The multitudinous mercy Giver*)

Introduction

A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose ***diction*** is ***absolutely unique, i.e. very rational and all-around comprehensive***, reading of this ***Introduction*** is a ***must***, or at least Sections:7 and 34-39 thereof!

To begin with, we point to the well known fact that ***every*** messenger of God was ***God-empowered*** by ***unique miracles suitable for his time and people***! For example: Moses' era was **magic-mired** and his **rod** had **outdone** the **ultimate magic** of that era! In Jesus' time it was "**medicine-prevalent**"; and Jesus' **capacity to cure the leprous, the blind and even enliven the dead, all were *testaments* to his miraculous abilities, abilities *unavailable to any other human being***! So during Mohammad's (SAWS) epoch, **Arabic *language*** reached its ***zenith*** of **epical *maturity*** and ***display*** in terms of ***poetry and rhetoric***! And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is ***illiterate*** and ***not*** a ***poet***, suddenly ***becoming the ultimate master of Arabic language***!

Arabic is the **language** of The Qur'an! And it is The Qur'an that ***challenged*** the Arabs to match it in **any way, form, or shape**! **They did not** and **could not** rise to the challenge! So, "**The Qur'an and *its unique language***" ***remain as the everlasting miracle*** **for Mohammad** (SAWS) **to the *end of time***! Modern sciences keep proving that as such sciences **develop** and **reach new and confirmed hights**!

So based on the aforementioned, it is the ***unique language*** of The Qur'an that ***was, is, and will always be*** the ***factor*** which ***matters the most***! So, it is ***most imperative*** to ***adhere to the verbatim text* of The Qur'an in translating The Qur'an!**

Hence, this translation is ***unique,*** in that it is ***totally new***! It is ***unprecedented*** in ***form***, ***contents***, or ***characteristics***! For the ***first*** time in the history of the translation of The Qur'an a ***strict adherence*** to the ***verbatim*** diction of The Qur'an was **meticulously observed**! ***All others without exception***, have ***remarkably ignored*** the ***verbatim*** diction of The Qur'an, through **editorialization**! Therefore they had **effected** to ***unintentionally annul*** the ***greatest and most everlasting value and miracle*** of The Qur'an, i.e. ***its language***! For it is the ***language*** of The Qur'an which ***bears and constantly manifests*** the multiple ***miracles*** in ***all fields*** of human endeavors and knowledges throughout the history of mankind! So ***this*** translation ***fastidiously* observed its diction**, ***even in mood and format***! This translation ***relied on Allah's help*** first and on ***myriads*** of ***linguistic books*** (lexicons, ***distinctive*** meaning of each word, **Qur'anic *grammar*** and ***diction***, and ***their implications***), ***numerous*** books of ***interpretations and explanations*** of The Qur'an, ***many*** books discussing The Qur'an and its ***various aspects***! Also it included volumes of syntactical

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[18] The word "**الرّحمن**= *Ar-Rahma'ne*" is an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah! Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [*you*[s]]: let- invoke you[z] Allah or let-invoke you[z] *Ar -Rahma'ne*, whomever that you[z] invoke so for Him (*are*) the names *al-husna* (*the-most-all-around-beautiful*)"! *Ar-Rahma'ne* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*! As a *proper* name *Ar-Rahma'ne* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahma'ne* implies hope, help, favor, and goodwill-mercy towards the *one* or *ones* being exhorted by such admonition! On the other hand the word "*Ar-Rahee'me*"="**الرحيم**" *can be shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer*!" See the *Lexicon* attached to this *Translation*!

inflection of The Qur'an! Last but ***not*** least ***utmost efforts*** were exerted to ensure that: **since The Qur'an is *perfect all-around*, and that it is *unique*, *sacred* and *supreme*, so surely *no editorialization of any kind was maintained*! *Hence no addition, no deletion, and no alteration* of *any part* of its text is *punctiliously maintained*!**

The *Qur'an* is the *only single most: rational, authentic*, *reliable*, *credible, error-free, unaltered* (in any way, form or shape) *divine book* on the face of the Earth! The *various natural sciences*, each in its field of *factual* (*versus hypothetical*) endeavors, *overwhelmingly* supports it with every new "discovery," as such sciences progress over time! *All* other books (*i.e. without exception*) do have *errors*, *omissions*, *contradictions*, *inconsistencies*, *irreconcilable differences* or *all* of the aforesaid,[19] and clearly cannot claim such a *lofty-hallmark* or scientific-support over the millennia! The Qur'an is *the only infallible* Book of *aright-guidance*! The Qur'an is firmly and cordially suitable for the *entire humanity and its history*, *i.e. all peoples, all places*, *and all times*! It contains *vivid descriptions* of *all* the *principles* of *all* the good, the *bad* in the Earth, and everything it contains as well as "*how*" to *deal with it all, in the most rational and scientific ways*! The Qur'an's *thrust* and *tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all* of the mankind! (2) An *effective and enforceable* plan for *just, peaceful and cooperative living* among the mankind as a whole! (3) The Qur'an conclusively affirms: *Islam* is *the* religion which *should* be *voluntarily* embraced by *all* peoples, as *no other religion would be acceptable to Allah*! The Qur'an *unambiguously* states:

"And whoever *yabtaghey* ([*he*] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him] and [he] (*is*) in the Hereafter[w] of the losers." (S3:85).

The Qur'an *categorically* emphasizes: "*No coercion in* [*the*] *religion*" (S2:256)! This fact *is* among its *conspicuous hallmarks*! In short The Qur'an is a *treasure of all treasures* for the *good* and *rescue* of mankind in this *world and every thing in it*, and for *salvation of humanity* in the *Hereafter*!

The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to *study* and *explain* The Qur'an in *multitudes* of ways and in the *minutest* of details, including comprehensively *counting* its: *Aya'te* (*statements*), and *letters*! *All the aforesaid works are in Arabic*! And some *non-Muslim scholars* also had left their remarkable imprints in this sphere! And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/defaulted* to produce a *precise* English *textual* (i.e. *verbatim*) translation of The Qur'an until now! By *textual* translation I mean a *translation devoid of any: addition/deletion/alteration of any kind, shape or form*, with respect to its diction, including its *word formulation*, e.g.: *passive, active, intensive, infinitive, adjectives, genders, nouns, etc*!

A book as above described, even post *September 11, 2001* is *not* available in a *precise* ***verbatim*** translation! So that *everyone* will know what does it *exactly* say in *all* its diction!

If someone had reported that some one said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the ***verbatim*** aspect of the speaker's statement! And rightly so! However, in the case of The Qur'an its diction had been *paraphrased*, and *rephrased* with significant *additions*, *deletions* and even *alterations* of its diction, including giving *unintentional* exact *opposite* meaning of what it says! In fact *all heretofore* known "translations" are *inadequate* and

[19] In this connection the reader is highly urged to read the *Introduction* to the *1971-Version* of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S dollars* to "clean" up the language of the Bible and what they finally had to say about their mission! In summary: they left the Bible as is, with all the it flaws intact, as nothing that they could do about it!

flawed! Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'an*, so they called such translations as: "*Translation of the Meanings of the Quran*!" Such categorization, is, sorry to say, nothing less than an *empty* verbiage! Strictly speaking all do *not* stand any logical scrutiny *vis-à-vis* The Quran! Yes, The Qur'an carries multitudes and multitudes of meanings! And those *multitudes* are *cumulative* and are *constantly changing*, depending on the *current scientific advancement*! So any of such "translations" is really and truly *not a reflection* of *any* one of those multitudes!

Anyone would be hard pressed to find a sentence of two words or more in *any* of those "translations" which ***precisely*** corresponds to the ***exact*** text of The Qur'an! May Allah reward all of those translators who had endeavored their best to produce their works, however *flawed* and *inadequate* those works surely are! Nevertheless that was their best possible! So they should be thanked! But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world*, *its contents*, *and the Hereafter's salvation*!

Currently The Qur'an is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur'an *multitudes* of *injustice* and are *amiss*, *vis-à-vis* its real *text*![20] This simply is ***not*** acceptable with respect to such an enormously vital book!

The present work I am pursuing, Allah willing, will *remedy* the aforesaid *major* and *long-standing* shortcomings! *May Allah provide His aright-guidance for this translator of this enormous task regarding this great, in fact the greatest book ever*! Amen.

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who had dealt with The Qur'an one way or another and apparently never bothered to verify such a *myth/misunderstanding*! The *myth/misunderstanding* is that The Qur'an "*is untranslatable*" or "*should be untranslatable*"! So, perhaps this is one contributing factor, among others discussed in Sections to come, Allah willing, why there is *not*, until now a good *verbatim* translation of The Qur'an! For some time I tried to find the *origin* of such a *myth/misunderstanding* victimizing so many people who should know better, understand better, and reason better! When proponents of such a *myth/misunderstanding* are asked to provide a *proof* to support their claim, they become *nonplused*, and subsequently ramble, some times with gibberish!

It is a well known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time! Zayd Ibn Thabit had to learn the languages of the Persian, the Roman, the Ethiopian, the Coptic and even the Hebrew, in order to verify the Jewish quotations of The Torah, as they were notorious for misquoting! There is no true or a good *Hadeeth*, purporting that translation of The Qur'an is disallowable! The reason for such non-existence of such a *Hadeeth* is that it would be irrational! Clearly, irrationality is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'an, as *all* are of the *most sound rationality and good common sense* for all to appreciate! Thus, The Qur'an, the true Word of Allah, should be presented in the *precisest* possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom *invite* all peoples to embrace Islam on *voluntary* bases! So how could intelligent

[20]It is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be no* excuse *for the Muslims*, *especially the Arab-Muslims* not to *translate* The Qur'an in a *most befitting* way!

people embrace Islam and be fully aware of it without reading its most vital book, The Qur'an! Such a reading would best be in *their own language*, or a most *authentic* and *precise verbatim* translation! And sequel to that *everyone* will know that to worship Allah by The Qur'an such worship must be *rendered* in *Arabic*, the *original* language of The Qur'an! Hence, there is *no*, as there *could not be*, any *rationale* for the *myth/misunderstanding* to continue!

However for the task at hand, perhaps the best thing to begin with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

(**Textual/verbatim translation version**) **نص ترجمة نصِّيَّة**

"نضّر الله امرءا سمع مقالتي فوعاها ثم نقلها كما سمعها, لربما ناقل فقه لمن هو أفقه منه"
(حديث صحيح).

A. Brightened Allah a [he-]human[21] [*he*] heard my statement then [*he*] cognized/retained[22] it^{w}; afterwards [*he*] conveyed it^{w} as [*he*] heard it^{w}; Surely possibly a conveyor of *a Feq'hen*[23] ([*he*] *conveying it*) for whom [*he*] has more *Feqh* than him."

True *Hadeeth*[24] (*contents in parenthesis are added*).

(**Managed translation version**) **نص ترجمة بتصرُّف**

B. "May Allah please a person who had heard my statement, understood it and conveyed it *verbatim*, perhaps to some one of a greater understanding"!

The above are two translation *versions* of the *same Hadeeth*-statement! Version (**A**) is *emphatically faithful to the integrity of the text*, and version (**B**) is a *managed* translation, i.e. *adding to* and/or *deleting from* it or paraphrased it to *facilitate its* understanding! Proponents of version (**B**) surely contend that it conveys the "message" *more readily to the common reader*! They hurriedly add: version (**B**) not only it *facilitates* but it encourages *more* Qur'an readership among the populace, which in turn ultimately *may*, just, may, make more *converts* to Islam!

On the other hand, there are numerous *disadvantages* to version (**B**), here is a *short* list:

(a) It is emphatically *unfaithful* to the *integrity of the text*, through "editorial" additions, deletions or paraphrasing! Such unfaithfulness is surely unacceptable!

(b) It surely is *unequivocally presumptive*, i.e. *such* translation unabashedly *alters* the *original* text!

(c) The texts of The Qur'an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*! They are *just* and *faultless* for *all* peoples, *all* places and *all* times to come *till the end of time*! Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of their textual alteration over time in *any way form or shape, including the formulation of the Qur'anic words/phrases*!

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[21] The word "**المرء**" is *exactly* "the he-human!" It is *not* the same as (a) "**الإنسان**"=the human or (b) "**الرجل**," = could mean: (1) the *man who matured* or (2) he *who walks on two feet*; or (c) "**الشخص**"= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night,(3) a human of a specific *entity*, a *male or a female entity*, (4) the *body of a human when standing*! See **الهادي، للكرمي، أو اللسان أو التاج**

[22] The word "**وعى**" has a *double* meaning: (1) *cognized* and (2) *retained*. In this context *both* are *needed*!

[23] The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sahre'yah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings* and *applications beyond* the *apparent* textual meaning or meanings of a given *Hadeeth* or *Ayah* for *various situations*!

[24] *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove.*

(d) As *Time* progresses *newer* meanings do come to light from those text, a fact which will be *lost* if the texts are altered! Such a phenomenon happened during the life time of Mohammad (SAWS) and will continue to happen to the end of Time!

(e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the damage imparted by such an alteration, especially on the long term!

(f) Clearly the *originators* of both The Qur'an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* addition or deletion to it for the best-way to convey it or convey its intended message! Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators!

What must be remembered with respect to the texts of The Qur'an and the *Hadeeth* is that *both* are *lofty and perfect all around*! Therefore, *at least* to their *minimum* level *all* people must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of "more readership!"[25] Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts! Some others may not be so endued! This is quite natural! So, those who are not so endued should ask those in position of knowledge! For Allah directs all of us to ask if or when we do not know: Allah says: "so let-ask you[z] the *Thekre*'s (*Qur'an's/ book's*) folks[w] if you[c] were not knowing!" (S16:43)! Clearly we do not hesitate to ask people of knowledge in their field of endeavor! Similarly if some one does not clearly understand the Qur'anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur'anic text and the *Hadeeth* parlance!

1. Newer *meaning or application* of *Hadeeth* by *Feqh*; also The Qur'an imparts *newer perspectives/meanings* over time!

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*! Without doubt, a *Hadeeth* is *hekmah* (*wisdom*), hidden or apparent, known by the majority or just a few! Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most vital. That is because there could be *another* scholar who is *more capable of discovering/discerning or deriving newer ideas and applications* in the *Hadeeth* being conveyed not apparent to the conveyer! Time and again this proved to be true!

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress* of human *scientific knowledge* will surely uncover and impart *newer* meaning or meanings of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened* and *continues* to happen time and again over the years! There are *myriads of illustrative examples* in The Qur'an as shall be evident later on, or from the study of The Qur'an to prove this case! Often, the *newer* meaning or meanings of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/understandable* in his *current* era!

2. Two types of *Ayat*, *Muhkamat* (*clear, eternally unchanging*), and *Mutasha'behat* (*allegorical, and imparting newer meaning over time*)!

The Qur'an is Allah's Speech! Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time*,

[25] In fact The Qur'an in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims! This is very unfortunate fact! That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic!

space or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever* right and correct! Allah's Speech *is the right and the truth*! Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿ هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ (آل عمران:7)

"He Who descended on you[g] The Book[x] of it[x] (*are*) *Aya'tton*[w] (*Qur'anic statements*) *Muhkamaton*[w26] (*firm/eternally unchangeable*) [w] they [y] (*are*) The Book's mother[w]; and others (*which are*) resemblers-she[ym]"! (S3:7)

2A) The *Muhkama'to* (*firm and eternally unchanging*) *Ayat*!

The *Muhkama'to* are those *Ayat* that *address*: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (*the allowable*) and the *Haram* (*the disallowed*) by the *Sharey'ah Law*, Islam! (c) *How to worship* Allah, according to the *Sharey'ah Law*! The *Muhkama'to* are *categorical* and *informative* statements! Hence, they are the *bases ("Mother") of The Book*, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer interpretation*! The Messenger (SAWS), his companions, and the scholars of the *Sunnah*[27] had *thoroughly elaborated* on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them!

2B. The *Ayato* the *Mutashabeha'to* (*allegorical/analogous, importers of newer meanings over time*)!

On the other hand the *Ayato* the *Mutahsbeha'to* are *allegorical/analogous* which *impart different meanings over time*! Although *similar* in so many aspects, yet *each* imparts *a* meaning or *multiple meanings over time*! They make up *most* of The Qur'an, for reasons discussed in Section 2C next.

2C. The *Ayato* The *Mutashabeha'to* make up *most* of The Qur'an!

The *Ayato* The *Mutashabeha'to* are more *numerous* in The Qur'an, as *Halal* (*that which is allowable*) is *omnipresent*, a direct *favor* from Allah *to* and *for* the humans! Allah says that He had created the human as His "*vicegerent*" *in* the Earth; and for that *karramaho* ([*He*]: *had bestowed on him His munificence, and had honored him*), and had created for him *everything in* the Earth, and had subjugated what is in the Earth and the Heavens altogether for him! In this respect, The Qur'an says:

﴿ وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ (الجاثية:13)

"And [*He*] subjugated for you[b] what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] together from Him"! (S45:13)

It is worthy to note here that the glorious *Ayah* says: "in the Earth," while most, if not all, translate that as "on Earth" or "on the Earth." In fact "*in*" is the correct one, as it is scientifically more *inclusive*, as every thing really and truly is *in* the Earth and *not* on it! Every thing is *within the physical landmass* of it, including the multiple layers of its atmosphere! We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fish are *in* the sea! To be *on* the Earth one has to go above its atmosphere! This is a *noteworthy* modern scientific *phenomenon* The Qur'an so *long ago* had established this *modern* and *scientific* fact *recently discovered*!

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[26] See the *Lexicon* attached to this *Translation* for a detailed explanation..

[27] *Sunnah* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (saws).

Additionally, Allah's generosity to His vicegerent (the human being) in the Earth is stated in many *Ayat*, among them is: (S17:70), which in part says:

﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ﴾ (الإسراء:70)

"And *laqad* (*verily, already and affirmatively*) *karramna*[28] (*We had bestowed generosity and ennoblement on*) Adam's sons"!

As to the fact that every thing in the Earth is for His *vicegerent*, The Qur'an says, in part:

﴿هُوَ الَّذِي خَلَقَ لَكُم ما في الأرض جَمِيعاً﴾ (البقرة:29)

"He Who (*had*) created for you[b] what (*are*) in the Earth[w] together." (S2:29)

2D. The *Muhkama'to Ayat*, are similar in *five* different ways:

A. All are Allah's *Speech*.
B. All are *Qur'an* that can be recited anytime for worship in Prayer[w] or other occasions.
C. All convey *specific message* from Allah *for all peoples, times and places*.
D. All are the *Basis* (Mother) *of the Book* (*The Qur'an*).
E. All are *determinants* of what is *Halal* or *Haram*, according to the *Sharey'ah Law*.

2E. The *Mutashabeha'to Ayat*, are similar in *five* different ways:

A. All are Allah's *Speech*.
B. All are *Qur'an* that is recital anytime for worship in Prayer or other occasions.
C. All convey *specific message* from Allah at any given time.
D. All convey *another specific* message from Allah at some *other time*, depending on the *confirmed human scientific knowledge*, *without* contradiction to © above!
E. All are *not identical* to one another, i.e. *each* is an *individual entity with special hallmark and characteristics*.

3. The *Mutashabeha'to Ayat* acquire *newer* meaning or meanings *over time*!

All *Mutashabeha'to Ayato* acquire *newer* meaning or meanings *over time in addition* to their previous/current meaning or meanings (see Section 30 below)! For example:

3A. The *changing meanings* of certain words in The Qur'an!

﴿ غُلِبَتِ الرُّومُ * فِي أَدْنَى الأَرْضِ﴾ (الروم:2)

"(*Had been*) worsted the Romans; in *adna*[29] (*near-by / lowest land of*) the Earth[w]"[30]! (S30:2)

The above *Ayah* clearly states that the Romans were defeated in "*adna*" of the Earth! At the time, when this *Ayah* was revealed, the Arabic word "*adna*" was understood to be: "close or near-by." However, *linguistically* the word *also* means *lowest* (with respect to *altitude*)! Through modern science, which we *now* know, the *specific* place *where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest* land surface (in terms of *altitude*) on the *face* of the Earth! Altitudes are measured starting with sea level to be zero! However, there are land surfaces on the surface of the Earth that are *below* sea level (e.g. in present day Holland and Jordan)! Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on "the land *close*

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[28] The Arabic word "*karrama*" is in the *intensive* form, for *repetitive* and/or *multifarious* connotations and denotations; its etymological root is in "*at-Takreem*," meaning *bounteous giving* and *ennobling* Hence, it is generously *giving* good things, all things wanted by the recipient, *and* the bestowing of *nobleness* or the conferring of it on such a recipient, as nobleness does *not necessarily* include generosity! In Arabic the word *sharraf*=honored=placed nobly, or ennobled, or considered to be noble or honorable, but *not necessarily coupled* with *generous giving*, *per se*! So since there is *no* English word *corresponding* to the Arabic word "*karrama*" *per se*, as in this *Ayah*, we need to *transliterate* and parenthetically explain, as stated above!

[29] The word "*adna*" means: (1) near-by, (2) lower most land spot!

[30] The word "**الأرض**" could mean: the land or the Earth!

or *near-by*" was *correct*, because *then* the scientific altitude was *not* even known or knowable! Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*! Of course, *both* meanings (the old and the new) are *correct* and *valid*! Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and correct*, even if they assume totally *unrelated* aspects and contexts throughout the ages! The aforesaid proves the *veracity* and the *divine* nature of The Qur'an beyond any reasonable doubt. Such *characteristic applies only to The Qur'an*!

3B. A "*dharrah's*" weight of good or evil shall be seen!

Another example is in *Surat az-Zelzelah*, *Surah* 99, (The Earthquake)! This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*! The two *Ayat* speak of the *tiniest* weight imaginable that of a "*dharrah*" (*baby ant/ atom/ speck of dust*):

﴿ فَمَن يَعمَل مِثقالَ ذَرَّةٍ خيراً يَرَهُ   وَ مَن يَعملُ مِثقالَ ذَرَّةٍ شَراً يَرَهُ ﴾ (الزلزلة:7-8)

"So whoever [*he*] works a *dharra'ten's*[w] (*small ant's/ an atom's*)[w] weigh (*of*) *khayran*[31] (*desirable/ worthiness/ goodness*) [*he*] sees it[x]; and whoever [*he*] works a *dharra'ten's*[w] weight (*of*) evil [*he*] sees it[x]" (S99:7-8)

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant,* in Arabic "*dherrah.*" However, at the *present* time the same *identical* word "*dharrah*" designates and stands for the word "*atom*!" Clearly the *old* and the *new* meanings of the word "*dharrah*" are not same, but still the overall meanings *apply* just as well in both cases! Thus, an old translation of the word "*dharrah*" would say the weight of the "*baby ant.*" And a *current* translation would say the weight of an "*atom.*" In both cases the translations, although different yet, would be *correct and applicable*! This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur'an on *linguistic* as well as the *scientific* bases! No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen!

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*! (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur'an, as *no other book* can claim such a merit, proving that The Qur'an is *definitely* Allah's Speech!

Devoid of any bias, any rational person would surely see that The Qur'an, in light of the above two examples, of which there are multitudes and multitudes of their similars in The Qur'an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur'an *is* the true Word of Allah! In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur'an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries!

4. Ultimate aim of any proper translation *should be adherence, as close as possible*, to the *full integrity* of the translated text!

Clearly, when *translating* The Qur'an or Allah's Messenger (SAWS) statements to *another* language, English for example, *verbatim* translation is *not* always readily possible, as the recipient language *lacks* the appropriate corresponding terms! But since the *verbatim*, i.e. *textual* translation is *necessary* to really determine what *exactly* The Qur'an says, we must *try* to do our *utmost* by diligence, innovation, and *transliteration*! We can do the following:

4A. Maintaining the *sanctity* and the *integrity* of the text!

When translating *Hadeeth* or Qur'anic texts to English, *where possible*, it is *imperative to use the closest* English word *corresponding* to its Arabic counterpart, without *compromising* the

[31] The word "**خيراً**" = "*khayran*," and grammatically inflected "*khayren*" or "*kharon*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "**خير**!"

integrity of the text (in letter or spirit)! That is *not* engaging into any *addition, deletion*, or *alteration* through *interpolation, or extrapolation* (personal conjectural inferences, "editorials," commentaries or interpretations)! Also translators *must refrain* from using an *adjective* or an *adverb* for a *noun* or a *transitive* verb for an *intransitive* verb, as much as possible! In other words: words of The Qur'an or the *Hadeeth* convey a *specific meaning* or *meanings* in an *original text*. That meaning or meanings must be *conveyed* to and *imported* into the language to which the Arabic text is being translated to, either *verbatim* or in *transliteration* with parenthetical explanation!

A word of cautionary reminder!

5. Hurdles impeding *translation* from the aspect of the *Arabic language*:

Before we proceed *further*, here is a word of *caution* and a *reminder*! The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion* all are *hallmarks* of it! Also, *figuration* and *substitution, analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is! The Qur'anic diction had elevated Arabic language to *even far higher* level of excellence and elegance! So to translate from formal Arabic to any other language is extremely difficult, to say the least, but with *patience*, *diligence* and *innovation* it is not impossible!

6. Qur'anic diction is *beyond replication*, in *any* language!

6A. The above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'an (S17: 88), a challenge the *masters* of Arabic language had failed to meet! Thus, any translation could *not* be a *replication* of The Qur'an! Any translation will surely lose the *exquisite givens of the captivating rhyme and elegant eloquence* of such diction in its original Arabic!

6B. Following is one of multiple examples of Qur'anic *brevity* and *terseness*:

"Both were, [both] eating the food" (S5:75)=(المائدة:75) ﴿كانا يأكلان الطعام﴾

In *two words*: ("يأكلان الطعام) The Qur'an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*! The Qur'an says: "*Both were* [*both*] *eating the food*." (In English "both" is *redundant*, but *required* in Arabic)! Consider the following facts:

(a) Stating that "*both were eating the food*" is clean, mentionable and undeniable fact! However, (b) by inference or implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive human beings!

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*! Hence, if they did *not* eat they would (g) *perish*!
Therefore, if they were "*deities*" (a) through (g) above would *not* apply to them!

6C. Thus, out of this beautiful *terse* Qur'anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either *Jesus* or *his chaste mother*, may Allah be pleased with Jesus and his chaste mother. Amen.

7. Allah *honored* the Arabic language by *choosing* it for His Speech!

Arabic language is unlike other languages, in that it is *conjugationally rational*! From its verbal roots one can conjugate/inflect such roots to derive/form the desired verbs,

adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc! Thus, Arabic language is rather *terse* and very *descriptive*! It is *eloquent* and *elegant*! So, Arabic language has special pre-requisites in format and construct! Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: "precedence and postponement"="**التأخير و التقديم**", as that *could change* the meaning! For example:

مواخـر فيـه = "...and[*you*^{s}]see the *folka*^{x} (*ship/ships*)^{x} plowers in it^{x}; (S16:14),

or فيه مواخر= "...and [*you*^{s}] see the *folka*^{x} (*ship/ships*)^{x} in it^{x} plowers"; (S12:35).

Another example is that of usage of *particles of prepositions*, such as: مع=with, orإلى =to, or ب =by! In Arabic such particles have *vital explicative* and *significant implicative* meanings! Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.
With = the king and I are of *equal ranks*. Neither has power over the other!
By = I am *higher rank* than the king, e.g.: *I am his emperor*!
To = I am *lower rank* than the king, e.g.: *I am his subject*!
In fact, even a vowel could change the meaning! Consider: **الحِمل** =**external load** and **الحَمل** (with a *fatha* on the ح =**baby in the belly**!

8. Hurdles impeding translation of The Qur'an vis-à-vis ***recipient*** language!

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation! Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads cases! (See Section 9 below, for elaboration).

Despite the above facts (Sections1-7), we should try our best, by *diligence*, *patience*, and *innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely says*! Because *all Muslims are duty bound to convey the precise message* of The Qur'an; and a *prerequisite* for that *is to put forth what* The Qur'an *exactly* says in the precisest of terms! So we *translate* and/or *transliterate* (*with parenthetical explanations*), and *supplement* the *recipient* language of this magnanimous Qur'anic diction through *hard-work* and *originality*! See Section 39 below, for suitable *innovation* and *originality*!

Finally, *translation* of The Qur'an is *unlike* any other translation! clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another* language! But it should *precisely conform to its verbatim*, i.e. *without* any *addition*, *deletion* or *alteration* of its diction! So that others will know what The Qur'anic text *precisely* and *exactly says explicitly* and *implicitly*!

And now back to our main topic: *the ultimate aim of translation* of The Qur'an!

A Prelude

Translation= "**ترجمة**." To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications*, *inferences*, *connotations* and *denotations*, etc. to the maximum extent possible! For example the *Ayah* of (S3:139):

﴿ وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾ (آل عمران:139)

"And let not *ta'heyno*[32] (*you*^{z}: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you^{z}, while you^{f} (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you^{b} were believers".

[32] The word "**تَهِنُوا**" is rooted in "**وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً**

Interpretation= "**تفسير**" On the other hand it is to *interpret* or to *explain*, from for example: a *traditional*, *personal, philosophical*, or a *general* point of view, the *meaning* of a statement, which could even be in the *same* language! Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well known* "translators/scholars" as follows:

"So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers."

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes!

9. Interpolations are *necessary*, but to a bare *parenthetical minimum*!

Of course, translation may require *interpolations*, *but only parenthetically* by way of:

(i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc!

(ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential*, *implicative*, *denotative*, or *connotative* intimations! For instance, take the word: "*Katab*"="*wrote*"! From the word "wrote" in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*! The writer is a "*he*," *not a she*, *not they, not it*! So, in such a case the "*hidden*" pronoun must be indicated, in a square bracket and *italicized*, such as: [*he*], so that there is *no room* for *any ambiguity* as to the *identity of the pronoun*; because the *entire* Qur'an is *free* from *any mistake/ambiguity whatsoever*!

(iii) Also, in order to maintain normal *linguistic* inferences and implications or even *stylistic patterns* or *flows*, *parenthetical expressions are unavoidable*. However, *parentheses and their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive* contents as such *contents* when *necessary* belong to the *footnotes*.

10. Extrapolations should be *marginal, and only for the footnotes*!

Extrapolations are *inferences/estimate* by *extending/projecting known information*. So, all *extrapolations* are:

(i) *Extraneous verbiage*, except as *needed* in a *parenthetical* expression. In other words, the main text *must not be tampered with* in order to keep it *free* from such dictions, except of course as stated above.

(ii) *Qur'anic* diction is *unique* and *Hadeeth* parlance is *matchless*, each is in a *class by itself*! Each is revered and reverenced for what it stands for. Each has *deep* and *far reaching implications*, in *addition* to the *apparent designative* text.

So for texts of The Qur'an or the *Hadeeth*, the *Hadeeth* at the *beginning* of this *Introduction* applies *absolutely*!

Introduction

11. Clearly *transliteration* is an *imperative* improvisation to *meet* Allah's *diction* in any translation!

A. ***Lack of subject agent***! Of course, some times there is *no corresponding* word in English for the Arabic word to be translated! For example if one wants to say:

والوهن هوالضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدده صلى الله عليه و سلّم، هو حب الدنيا وكراهية الموت في سبيل الله!
و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "**تَهِنُوا**" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah's cause!" In English there is *no* way to express the word "**تَهِنُوا**" in one word *per se*! Hence, "**تَهِنُوا**" is best rendered, in my opinion as indicated above.

"صدق," the *past tense* verb for "*said or told the truth*!" There is a word in the English Dictionary: "trued," but it has *nothing* to do with *telling* the truth *per se*! As "trued" means: to position (something) so as to make it balanced, level, or square! A different concept! Out of "صدق" we need to say: "صادق"=the subject *noun*, for he who told/said the truth, which in turn the word "صادق" does *not* exists in English *per se*! In English to say "صادق" you have to go in a *round about way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation*! However, it is an approximation that falls *short* of *fully* describing the *subject* agent "صادق," as "صادق" is *much more than that*! As an illustration of the point, "that who or he who tells/says the truth" such an entity could be telling the truth *once*, but it is *not* his *main* trait for *all* the time! Because even the *most notorious liar* could tell/say the truth *at least once*! He is certainly *not* a "صادق" *except* at this *particular time* when he actually *happened* to be "صادق"! Of course the same applies to the verbs "أحسن," "تصدق," "أيقن" and their respective subject nouns! Also "صبر" and its subject *nouns* of: "صبور," "صبّار," and "مصطبر!" Similarly for words like: "خير," "حسنى," "تقوى" and many others! When it comes to the "اسم المفعول"=*objective noun* such nouns are very, very *rare* to come by in English! Also consider the following:

B. ***Lack of the appropriate verb***! When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*! For example the verb is *transitive* and what is need is an *intransitive* or *vice versa*! Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*! See subsection b next!

C. The ***circuitous rendition***! Some time what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate* verbs! For example you want to translate:

﴿ إنّ اللهَ لا يستحيي أن يضرب مَثَلاً ﴾ (البقرة:26)

There is no word for the *intransitive* verb "يَستَحْيِي" in English! However, there is the word "*ashamed*," which is really an "*adjective*," or "embarrass," "shame" or "discomfit" all are yes verbs but are *transitive* verbs, i.e. *strictly* or *precisely* speaking *less* than optimum, if not useless for such an application! The Qur'an is the *most precise* in expression! Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with parenthetical brief explanation) as a *last* resort!

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated* form *italicized* and *parenthetically explained* or *described* by words or phrase! Obviously, what is in the parenthesis is *not* part of the *main* text but the *translator's own best rendition to convey the meaning of what was being transliterated*! This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

12. Clearly *textual* is neither *replicative* nor *literal* translation!

Clearly, translation through preserving the *textual* content is *neither* a *replication nor* a *literal* translation! As *replication* is *not* possible even if it were to be done in Arabic language itself! And *literal* translation could become rather *awkward* and *ludicrous*, if not completely *absurd* or *meaningless*! To illustrate *briefly* and in *passing*, take the "*literal translation*" of this short sentence:

الرجل يأكل فى بيته!

The *literal* translation would be:

the man eats in house his!

The *textual* translation would be:

The man eats in his house!

Also in Arabic, the *importance* of "precedence-and-postponement"= "التقديم والتأخير" make big difference! For example:

A. هؤلاء أشدّ منهم بطشا = these (*are*) harder than them (*in*) seizing!

B. هؤلاء بطشا أشد منهم =these (*in*) seizing, (*are*) harder than them!

Version A emphasizes the "*hardness*" as it gets *precedence* in the text! Whereas Version B emphasizes the "*seizing*" for the same reason! So, in Arabic "التقديم و التأخير" could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*!

Therefore, translation is *conforming to the precise text*, i.e. *without* any *addition to*, *deletion from* or *alteration* of the *exact* text! The translator *should strictly adhere* to the *integrity* of the translated *text*, in letter and spirit of *The Qur'an* or *Hadeeth*!

In order to adhere to this concept of "*must-be-verbatim*" or *closest* to that, it is *necessary* to *improvise* through *parallelization*, described in Section 13 next and innovative originality, discussed in Sections 39 to come later.

13. Parallelization is *paramount*, due to the *enormity* of the translated text!

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses*, *inflections*, *adjectives*, *adverbs*, *subject*, *objects*, *passive*, *active*, *intensive modes*, *transitive*, *intransitive* verbs, etc. Consider the following *illustrations*:

(i) For example: if the text says: "*the strayers*" the translator *must stick* to: "*the strayers*," and *not* express that by saying "*those who went astray*" or some other rendition of that! Or, if the text says: "*those who believe*," "*those who believed*." The translator *must stick* to the same expression and *not* say "*the believers*," instead. The vice versa is also true. If the text says: "*the believers*," the translator must *not* change that to "*those who believe*," or *those who believed*." If the text says: "*If you are believers*," the translator must *not* tamper with that by *adding parenthetically* ("if you are (truly) believers"). Believers are *not* the same as those who *believe* or *believed*! Just like the *athlete* is different than those who just get involved in athletics! Believers are those whose *wont* is a *constant belief*!

(ii) Originators of The Qur'an and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order! Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *aright-guided accordingly* by Allah!

(iii) Clearly the *intensiveness* of the mode of expression *must be maintained* and *reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy*, *intensity*, or *frequency* of action), such intensiveness *must be reflected in the translated text*. However, if the *recipient* language does *not* have a *corresponding intensiveness*, the translator must *endeavor* to *reflect that intensiveness* in the main text (*parenthetically and in italics*, *differentiating it from the main text*) by some *qualitative* word or even words as such *intensiveness is inseparable essence of the text* conveying rather *vital* information!

For example: "كاذب"="*Kadheb*"=Liar and "كذّاب"="*Kadh-dhab*" or "كذوب"= "*Kadhoob*"=One who is a *repetitive* liar, or one who *lies all the times*. Clearly, "*Kadheb*"=liar, is *not* the same as "*Kadh-dhab*"= "*Kadhoob*." The liar might have lied *once*, intentionally or not! But the

"*Kadhoob*" is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unbeknown* to the translator! When it comes to *intensiveness* of most verbs the English language is rather *lacking*! In Arabic intensiveness could impart a *different* meaning *besides the emphasis*!

(iv) Certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: "**خادع**"= "*Kha'de'a*"=*deceiver* and "**مخادع**"= "*Mokhade'a*"= he who is *involved in simultaneous deception*, that is *deceiving while being deceived*! Such meanings must be *reflected* in any translation. Thus, when the Arabic word is "*Mokha'de'a*" and if translated as simple *deceiver*="*Kha'de'a*," such translations is not only an *under-translation* but also a *misleading* one at that! Here again the use of a verb of "*mutuality*" nature has implications that are perhaps *unknown* to the translator, but it definitely is the most correct choice and may be time will show its appropriateness, such as "*travel in the Earth*" versus "*travel on the Earth*!" Present day science proved the former is not *only more appropriate* but the *only correct* one, i.e. scientifically speaking!

14. Parallelization *kept in* form *explained in a* footnote or parenthetically!

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent! Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated* in *italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted* and *fully explained in the footnote*; if needed; **secondly**, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest* possible meaning should be employed to explain it! Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in the parenthesis. The reader is *well advised* to check for his/her *personal* best choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more* or *different* perspective! For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her! For a short example, take a word like "*foom*," in a certain *Ayah* in The Qur'an, which means either: (1) *garlic*, or (2) *wheat*, or (3) bread made of wheat, or (4) chickpeas! The meanings are so *different*, one *cannot* be used and not the others! Nor it is advisable to *presume* one meaning over the others from the *context*! Therefore, *the word itself* must be *transliterated* and *italicized*, and *parenthetically explained*!

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic* Arabic, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the *words* making the expression! Thus, such *phrasal-/idiomatic* expressions may *not* be meaningful in English! However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*! Example of that are the rather rife and *recurrent* metonymies in the Arabic language found in The Qur'an! For example:

A."**إبن السبيل**"="*Ibn as-Sabeel*"="*Son of the path*"= the *traveler*, a *Qur'anic expression*.

1A. "**إبن حلال**" = "*son of a legitimate marriage*," A2. "**إبن الطريق**" = "**إبن الزّنى**" = son of the way/road, and A3. "**إبن عجّل**"= "**اللّقيط**"= *baby-discarded and found*! These three are **not** *Qur'anic* although *Arabic tongue* expressions! A2= son of: *adultery* (**زنى**) specifically or *fornication* (سفاح) generally; and A3 by its name "**عجّل**," meaning *hurry-up*, as *the harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else!

B. "أم القرى" ="*Umm al-qura*"= "*Mother of the villages*"= Makka Al-Mukarramah.
C. "الحرث و النسل"="*Al-Hartha wa Nnas'l*"="*The tillage and the progeny*"=*wife and children.*
D. "عضّ على يده"= "*Adh-dh ala yadeh*"= "*He bit on his hand*"= felt sorry.
E. "سقط في أيديهم"= "*Soqetta fee aydeyhem*"= "*Had been made to fall in their hands*"= *they regretted doing the wrong thing.*
F. "وجه الله"="*Wajho Allah*"="*Allah's Face*"= *Allah's Entity*, or *Allah's pleasure.*
E. " بين يديه"= "*bayna yaday'he*"= *before him, in front of him.*

In the English language there are such *English tongue/idiomatic* expressions too, for example:
A. Cakewalk = Some-thing *easily* accomplished.
B: **Soap-box** is a temporary platform used while making an impromptu or nonofficial public speech! And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly!
C: **Troubleshooter**: It's a word made up of "*trouble*" and "*shooter*," but its *meaning* is *neither*! 1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic*, *political*, or *industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:
1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished* (*improved*) or *designative* (*divinely specified*) form!
(2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all* are *inherent* in its dictions.
(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.
(4) *Eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion righteous tradition* and *worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration* and *substitution analogy* and *parallelism*, *compensation* and *assimilation* speech constructs are *ubiquitous* in The Qur'an. The aforementioned are but a *few examples* of how *lofty* and *magnanimous*, *splendid* and *superb*, the Qur'anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the Arabic *tongue*-expressions *as is*, but *explain* it in a *footnote* in *addition* to the parenthetical *approximation* of it in English!

15. The *necessity* that seems as a redundancy!

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or linguistic *grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزُنُونَ

"They^z sadden." Better yet: "Sadden they^z."

Obviously, the first letter in the word "ي" indicates the *nature* of the *subject agent* that it is: (a) "a *masculine they*" (b) or "*he*" (in cases of a *majestic* addressee) or (c) a *both*; (d) but *not* a "*she*" and *not* (e) "a *feminine* they"! And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case "ون!" Therefore, at the beginning of the word the *potential* subject/object agent is mentioned but its *exact nature* is explicitly stated, as indicated by "ون," and in English shown by the *superscript* "^{Z}" on the they, as they^z! Or example #2:

15. **2A** **يكفرون بالآخرة**

Disbelieve they[z] by the Hereafter[w]!

و هم بالآخرة كافرون

15. **2B** "and they, by the Hereafter [w] (*are*) disbelievers."

و بالآخرة هم كافرون

15. **2C** "and by the Hereafter [w] they (*are*) disbelievers."

In 15.**2A** the superscripted word "they[z]" stands for "**ون**" in "**كافرون!**"

In15. **2B** The "they" *emphasizes* the fact that "*they*" by the Hereafter are disbelievers.

In 15. **2C** The *emphasis* is that *by the Hereafter* they are disbelievers.

The question is why the *emphasis*? The answer is: for the respective *intensity* and *specificity*!

16. The Qur'an, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter!

Of course, the *incorruptible* Qur'an and the *true/good Hadeeth* are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*, *Sha'rey'ah Analogy*.[33] Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Law*! The *incorruptible* Qur'an and the *true/good Sunnah are both* guarded against *corruption and loss*!

"Verily We *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*)[x] and verily We (*are*) for it[x] assuredly keepers-up[34]".

What applies to the safe-keeping (keeping-up) of The Qur'an *equally* applies to the *hadeeth*!

Islam means "*submission* to Allah;" hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam!

17. The implications of the *brevity* in the Arabic language!

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*! The *best* of Arabic statements are those that are "*terse and indicative*." That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings! Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc*. All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions! All that The Qur'an does in a humanly *unmatchable* manner! No wonder it is the work of The Almighty, a further proof that The Qur'an is the word of Allah! Arabic language is elegantly poetic. It is extremely *precise* and *laconic*! The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur'anic most lofty and most beautiful expressions! That is why the Qur'anic diction is in a *class by itself*!

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[33] Some scholars add "*al-Ejma'a*"=plurality consensus of the Muslim-*Fuqaha*, a *controversial concept*! *Emam* Ahmad says whoever claims "*al-Ejma'a*" has *certainly lied*! *Emam* Ibn Hazm says Islam is for *both* the *Jinn* and the humans. For those who claim "*al-Ejm'a*" among human, what do they have to say about how did they gather the plurality of "*al-Ejma'a*" among the *Jinn*? Obviously, they *cannot*. This puts the case to rest! Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the Jinn were to agree on some thing to legitimize it which Allah illegitimates it will not stand! Or if they were to illegitimate some thing which Allah illegitimated that will not stand too!

[34] The word "**حافظون**" is rooted in "**حفظ**" which is "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

18. *Superabundance* of words, *each is uniquely descriptive*, makes Arabic rather *precise*, yet *elegant*!

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'an is *eternal* and *not* subject to any change. The *text* of The Qur'an is *immutable*, *divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete*, *qualitatively perfect and proportionally balanced*! Thus, no human tampering with such text is *possible*, let alone *permissible*! Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*! Obviously, human knowledge and mind are *experiential* and *time oriented*, thus *inherently deficient*! So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and empirical progress, the *meanings* of *some* Qur'anic texts *change*! That is to say over time, some of the Qur'anic texts *acquire newer meaning or meanings*! Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'an. This *change* stands to *prove the embedded divine* nature of the Qur'anic text, whose miracles are *unending*! No humanly written text is so *miraculously merited* as The Qur'an! Also, no humanly authored text *defied corruption* over the millennia as *The Qur'an* or the *authentic* (*true*) *Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur'anic diction*. That is because time may break *newer* meanings not heretofore known for the same diction or parlance!

19. Translation of the *Hadeeth* or The Qur'an is a most solemn matter any translator could ever undertake!

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible* dream let alone reality!

20. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages!

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah (SAWS), or anything associated with both! Words, such as "*verse*," referring to a statement of The Qur'an; or "The holy Qur'an"; the "*Scripture*", in reference to the text of The Qur'an! Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there *are far superior corresponding words* for all of them! However, *none* of those corresponding words is used for the same purpose as utilized for in English! The word "holy" is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word "*verse*," it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement from The Qur'an. Allah in *clear* and *unmistakable* terms says that The Qur'an is "*not surely a say of a poet*"; thus, it should *never* be referred to as *verse* in English! However, let us first find out what is the *dictionary* meaning of the word "*verse*"?

20A. Dictionary definition of the word "*verse*" is:

"1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*"; (*emphasis is added*).

Therefore, it is obvious that the word "*verse*" does *not* apply in *any way*, *form* or *shape* to the glorious and sacred *Ayah* from The Qur'an! Unfortunately, most English speaking Muslims when referring to Qur'anic *Ayah* tend to say "*verse*" of The Qur'an! Such English speaking Muslims *know* (*or should*) that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ﴾ (يس:69)

"And not We taught him the poetry; and (*is*) not befit for him; not [he/it^{x}] [35] (*is*) except a *thekron* (*message/exhortation*) and a Qur'an^{x} manifester." (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ﴾ (الحاقة:41)

"And not it^{x} (*is*) surely a say (*of*) a poet" (S69:41)

Therefore, in *deference* to Allah's Speech and in *compliance* to the aforesaid *Ayat*^{w} henceforth no Muslim should *ever*, *ever* refer to *any* part of The Qur'an as "*verse*," even remotely!

20B. What is the meaning of the word: "*Ayah*"?

The word "*Ayah*" (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration, and* (c) *marked wonderment*. Thus, the word "*Ayah*" could stand for:

1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.
2) Signifying Allah-messenger's *sign* as a *proof* (*miracle*) that Allah sent him and *empowered* him with *that* "sign-as-proof" *validating* his empowerment, i.e. his *miracle*!
3) Designating a *statement from The Qur'an*. The Qur'an speaks of Allah's Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'an emphatically states:

﴿لا إكراه في الدّين﴾ (البقرة: 256)

"No coercion in religion" (S2:256).

Therefore, we shall refer to the "*Ayah*^{w}" (plural "*Ayat*^{w}") as meaning *miracle*! The "*Ayah*^{w}" of The Qur'an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). [See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

20C. An *Ayah* of The Qur'an and a *verse* of the Bible!

Therefore, the use of the word "*verse*" describing an *Ayah* of The Qur'an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*! However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur'an and a *verse* of the Bible.

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[35] The pronoun "هو" in this *Ayah* potentially carries *more* than *one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: "**﴿هُوَ﴾ = أي محمّد**," *Emam* القرطبي says: "**أي هذا الذي يتلوه عليهم**," *Emam* الرّازي says: "**أي هو ذكرٌ و موعظة**" Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: "***he***" or "***it***^{x}**!**"

20D. Also the word "*Scripture*" is *not* appropriate for *any* designation of *any* part of The Qur'an!

Similarly, the use of the word "*Scripture*" to mean The Qur'an or its *Ayat*[w] is just as *bad*, if *not worst* as the use of "*verse*" as above stated. That is because the word "*Scripture*" (with capital 'S') is described in the dictionary as: ["The sacred writings of the *Bible*. (Emphasis is added), also called "Holy Scriptures." Clearly the writing of the *entire* Bible is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*! The Bible is also one of the most *unreliable* sources of good *historical*, *scientific* or *factual* information, according to Western scholars and sources! It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word "scripture"), by nominally *forty four* authors! In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences! Thus, The Qur'an is *not* "Scripture". The Qur'an is *in a class by itself*, called The "Qur'an," a "*Surah*[w]" or an "*Ayat* [w]" of The Qur'an.

21. For their religious terms, Muslims should *not* copy biblical terms!

The *rationally-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur'an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious* terms. Their terms could be derived either from The Qur'an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur'an clearly states that the *Muslims are the* "*uttermosts*," *because of their religion*, as such religion is *quantitatively complete*, *qualitatively perfect* and *proportionally balanced* i.e. after all it is *Allah-made*! Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*! Muslims have *lavisher and far more elegant supply of precisely designative* terms to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: "*holy*," "*verse*," and "*Scripture*" should completely *disappear* from Muslims' *religious* terminology, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur'an or the honorable *Hadeeth*.

22. In The Qur'an there are *fifty-five* characterizations for *naming* The Qur'an, *none* of which uses the word "holy"!

The Qur'an is *described* by *fifty-five*[36] various characterizations for naming The Qur'an, *none* of which uses the word "holy"! The word "holy" is used to describe *places*, as stated earlier, mentioned in The Qur'an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of "*al-wadey al-Moqaddasee Towa*," example as in (S20:12).

However, there are *five characterizations* naming The Qur'an that are most commonly know, more than the others by *most* Muslims:

(A) The Qur'an The *Supreme*; **القرآن المجيد**

(B) The Qur'an The *Magnificent*; **القرآن العظيم**

(C) The Qur'an The *Munificent*; **القرآن الكريم**

[36] *Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al_Etqan Fee Oloom Al-Qur'an*, mentioned *fifty-five* names of The Qur'an, *none of which is by the word* "*holy*!"

(D) The Qur'an The *Judicious*; القرآن الحكيم, and
(E) The Qur'an The *Manifester*, القرآن المبين!

Apparently, and Allah knows best, for each of the *Five* Pillars of Islam, there are *eleven attributive* names of The Qur'an corresponding to each Pillar. Following is an *illustrative* discussion of *five* such names.

22A. The Qur'an The *Supreme*!

The *characterization* of The Qur'an The Supreme as "*Supreme*," is mentioned in The Qur'an *twice*, once as "*And The Qur'an The Supreme*," (S50:1), and the other as "*Supreme Qur'an*," (S85:21). Clearly the word "Supreme" means, among other lofty meanings, distinguished, high-ranking, and of high morals. This apparently, and Allah knows best, is associated with the "*two-shahadas*," the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: "I bear witness that there is *no deity but* Allah"; and the *second* is to say: "I bear witness that *Mohammad is His Messenger*". Once a person *sincerely* enters Islam through this ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as "the good begets the good!"

22B. The Qur'an The *Great*!

The *characterization* of The Qur'an as "*The Great*" is mentioned in The Qur'an *once*, as "*The Qur'an The Great*," (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five–daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed* and *fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*! Maintaining the daily *five times Prayer* is (iii) the *only identifying* "*badge*" a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going* and *facile or no accounting*! If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable* accounting! Allah says in The Qur'an that prayer prohibits *indecency* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend* to (v) stay *decent* and *reputable*.

22C. The Qur'an The *Munificent*!

The *characterization* of The Qur'an as "*The Munificent*" came *once* in The Qur'an, as "*Munificent Qur'an*" (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, alms giving. From the word "*Munificent*" we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for *a full year* and is in *excess of a certain* minimum *amount*! When this small portion is given, *from that excess of a certain minimum*, is given *in accordance to the Criterion* of *the Zakah*, the recipient is (i) *appreciative* and *thankful*. (ii) The giver feels *gratified and*

contented. (iii) Additionally, Allah will *bless the remaining portions* (which is now *purified* through giving the *Zakah*) and (iv) Allah will likely *prevent* all possible *adversities* that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The act of *Zakah* (*alms*) giving *enhances* the *repetition* act, thereby *repeating* the cycle once again.

22D. The Qur'an The *Manifester*!

The *characterization* of The Qur'an as "*The Manifester*" is mentioned as "*The Qur'an The Manifester*" *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month! As stated in the *Hadeeth* and The Manifester Qur'an, Allah rewards for good deeds by *double* or *triple* folds; in fact, by seven folds, seven hundred folds, or more! However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds! In the *Hadeeth* it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do! A person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*! It is *not* just "*not* eating, *not* drinking, and *abstaining* from sexual and other known *fast-breaking* deeds," it is the *intention before* and *practice* during the fasting that could *make* or *break* the fasting! Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam through out the human history and communities! However, once *fasting* is *properly and genuinely carried out*, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies and distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) volumes upon volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

22E. The Qur'an The *Judicious*!

The *characterization* of The Qur'an as "*The Judicious*" is mentioned in The Qur'an The Judicious *twice*, "*The Book The Judicious*" (S10:1) and "*The Qur'an The Judicious*" (S36:2). This characterization is associated, and Allah knows best, with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/her self to *strict criteria* of various physical life activities and rituals; (v) *wining the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the "*new born*!"

23. Similarly, there are *thirty-seven*[37] characterizations *naming* Mohammad (SAWS) *none* employs the word "holy"!

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word "*holy*" in *any way*, *form* or *shape*!

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[37] Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12.The Illuminator. 13. The Inviter. 14. The Manifester, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23.The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer!

In the Arabic mode, at no time anyone referred to Mohammad (SAWS) using the word "*holy*," directly or indirectly! The *five proper* names The Qur'an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

24. The Arabs and their language are *honored*; *they* are *to spearhead* The Qur'an *and its message* through Arabic language!

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees! Allah is: "Ever/Stout Doer for what [*He*] wants" (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'an, the true word of Allah! Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*! However, they possessed a *unique*, *highly polished, and fantastic* Allah given language, of which they were *masters*! During the pre-Islamic era they nearly perfected a *linguistic industry*, and made *annual* events thereof—events which were *unheard* of before, *any time anywhere*! The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance! There are many terms for various words—e.g.: "sword," "camel," "dog," "tent," "mountain," "valley," "love," "hunting," "milk," "rain," "wind," "cloud," etc. The terms run into the *dozens* and some times into the *hundreds*! Thus, for instance, there are "60" words to mean "dog"—and *no two words are identical*! There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*! Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the "sword" and about *48 words* to describe the 24-hour (day/night) period! Thus, instead of saying (in English): "morning," "noon," "afternoon," "evening," "night," and "midnight", in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span! It is *not* on the basis of coining two words to make one, (such as "afternoon"). It is rather a *single* word describing a *specific* time span! The Arabic language is root-based. It has about *sixteen thousands* word roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be conjugated quite numerously! Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

a. Adjective nomen (name), and **b**. Adjective being,
c. Adjective comparative, and **d**. Adjective superlative,
e. Adjective designating action as natural, not natural, permanent, not permanent,
f. Adjective designating state as beginning, actually in progress, about to begin,
g. Adjective intensive, and **h**. Adjective passive,
i. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,

j. For all the above considering it for 1, 2, 3, or more, feminine for 1, 2, 3, or more, masculine for 1, 2, 3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives*! The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets before Islam engaged in a mind busting linguistic adornment for their poetry, see Section 25 next.

25. Mind busting linguistic adornments

Poets *before* Islam had a "field" with their poems and how to beautify them with the overwhelming ("mind busting") linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence! Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur'an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *capable and powerful* abilities at the zenith of competence by *immeasurable* standards!

26. The Qur'an *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself!

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur'an descended! As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the "*unlearned*" Mohammad (saws)! Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker! The Qur'an not only *surpassed* but even *challenged* that lofty magnificence and high splendor! For lack of a better thing to say, they said it was "forged"! Why forged? They claimed that Mohammad (saws) had "*forged*" it. At first The Qur'an *challenged* anyone alone or assisted by others (save Allah) to produce "*ten forged*" *Surahs* like that of The Qur'an. That challenge was not answered, as anticipated. The Qur'an says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ
وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ ﴾ (هود:13)

"Or say they[z]: [*he*] forged it[x]; let-say [*you*[s]]: then *oto* (*let-come you*[z]) by ten *Suwaren* (*Qur'an Subdivisions*) forgeries[w] like it[x]; and let-summon you[z] whomever you[z] could of lesser than Allah, if you[c] were *ssa'deqeena* (*always truth enforcers*)". (S11: 13)

Later on The Qur'an *challenged anyone alone or supported by all others* (*save Allah*) to produce *one single Surah* like that of The Qur'an! Also that was *not* answered. The Qur'an says:

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ
وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (البقرة:23)

"And if you[c] were in suspicion of what *nazzalna* (*We repetitively descended*) on Our *ab'de*[38] (*slave*), then *oto* (*let-come you*[z]) by a *Suraten*[39] (*division of The Qur'an*) of its[x] like; and let-summon

[38] The word "*ab'de*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[39] See the *Lexicon* attached to this *Translation* for this *proper* name of *a division of The Qur'an*!

you[z] your[n] witnesses[40] of lesser than Allah, if you[c] were *ssa'deqeena* (*always-truth-enforcers*)". (S2: 23)

In fact, The Qur'an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'an, they would *not* and could *not* do that:

﴿قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ (الإسراء:88)

"Let-ay [*you* [s]]: indeed if gathered the humans and the Jinn to *ya'ato* (*come they*[z]) by like this [The] Qur'an, not *ya'atona* (*come they*[z]) by its[x] like, even (*if*) were some for some (*were*) *dha'heeran* (*backers/supporters*)"! (S17:88)

* Notice this great *Ayat* [w] says: (1) "**بمثل**" "*by like*" and *not* "like!" (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle "**ب**" in the word "**بمثل**"! Such particle has about *twenty* different meanings and implications, among them: (a) "**المجاوزة**"=*disregarding* of, (b) "**الإستعلاء**"= *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) "**التبعيض**" =*portioning*! All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even some thing that *looks* like The Qur'an let alone *like* The Qur'an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but *a party* of such *flunkers*! All other English translations of The Qur'an known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not verbatim/textual!

27. The conclusion is: The Qur'an *cannot* be the synthesis of the human beings, singly or collectively!

The conclusion is that The Qur'an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts! For over 14 centuries so far, no one alone or supported by any/all others, came up with "*by-the like*" let alone the *like* of The Qur'an, *even in part* let alone in whole! Human synthesis of The Qur'an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts! Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient! Thus, Allah's open challenge stood, and shall continue to stand *forever*! It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally correct and ever renewing information therein in all fields of human knowledge*!

28. Each challenge is according to the corresponding knowledge and skill of the challenged people!

Clearly, Moses' and Jesus' (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena! But The Qur'an as an *eternal miracle*, only *linguistically*

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[40] These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of *The Qur'an*.

expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*! Therefore, The Qur'an will remain *eternally*: *unique, informative, and inimitable* in its perspectives and panoramas! Also the information in The Qur'an will *always* be everlastingly *fresh*, depending on the level of man's *empirical achievements* at *any* give time—which really depends on the individual's *general knowledge* of his/her *era*, *deductive, detective, and inventive capacities*—i.e. deducing, or detecting the *specific(s)* from the *general* principle, the *vice versa*, or the inventing and discovering of something all together anew.

29. The Qur'anic information is *divine*, *unattainable* by man *except* through Allah's *design*, *permission*, and *revelation*!

The Qur'an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most! It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next)! The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines! Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons, see my book, *The Future World Order, Vol. II,* Chapter 24 for elaboration.

30. The Qur'an elucidates on *everything*, and ultimately explains itself by itself!

What is great about The Qur'an is that it is "an exposition/elucidation for every-thing"! The Qur'an says:

"...and *nazzalna* (*We repetitively descended*) on you[g] The Book, an exposition/elucidation for every-thing..." (S16:89).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent! Knew such a fact who knows it and did not know it who does not know it! The Qur'an *specifies* what it had *generalized* previously and *vice versa*! But *ultimately* The Qur'an explains itself by itself!

In the above Ayah, The Book (i.e. The Qur'an) in *unambiguous and clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging what is *not* for one by it knowledge! The Qur'an says:

"And let-not *ta'gfo* (*[you[s]] judge by perspicacity and presumption*) what (*is*) not for you[g] by it[x] knowledge" (S17:36)

Let us illustrate! In *general* terms The Qur'an says in (S51:18):

" And by the *as'ha're* (*dawns' ere*), they *yastaghferona* (*seek forgiveness they[z]*)."

In *specific* terms The Qur'an says in (S54:34):

"...*Lootten's* (*Lott's*) *aa'la* (*family/house/kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*)."

The lesson to be learned from the above is: (1) The Qur'an addresses *everything*; (2) The Qur'an *generalizes* and *specifies*! (3) The Qur'an *ultimately* explains itself by itself, i.e. where the *generalities* are specified and the *specifities* are generalized! (4) the *generality* is by the *as'ha're* (*dawns' ere*) *seeking forgiveness*! The *specificity* is that (*Lott's*) *aa'la* (*family/house/kin*) were *delivered* by a *sa'har* (*dawn's ere*)!

So one has to be *fully knowledgeable* about the *whole* Qur'an in order to understand it in *context* and find how it explains itself by itself! The greatest lesson is *never* take The Qur'an *out of context*! As such an act is not only *sinful* but the doer would be a *laughingstock*!

31. The Qur'an and the *Sunnah,* touch on *every* conceivable human endeavor and the universe, directly or indirectly!

In addition to The Qur'an, there is the *Sunnah* (*Prophet's speech/actions*), which *complements* The Qur'an by *explaining* some of it or some aspects of it. For example the *Sunnah specifies* or *details* the "*generalities*" in The Qur'an. Also, the *Sunnah* elaborates on some *specificity* in The Qur'an. Hence, The Qur'an *and* the *Sunnah* both completely address *every conceivable* human endeavor, giving rise to *bases* and *sources* of the *Sharey'ah Laws*! However, the *two* (i.e. The Qur'an and the *Sunnah*) *inherently prompt the mind for their rational complement, the Sharey'ah Analogy*! By *Sharey'ah analogy* we mean, *Sharey'ah* scholars through *analogy*, would *deduce* or *infer* and reach *informed Sharey'ah judgment* of an *unknown situation* based on *comparisons* of the *similarities* of a *known Sharey'ah situation*! Thus, when The Qur'an is *coupled* with the *Sunnah* and the *Sharey'ah analogy* the result is a *quantitatively complete, qualitatively perfect and proportionally balanced code* for laws of life for a *divine-guidance*, producing *righteous and balanced* living suitable for *all* the humans for *all* times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history—past, present, and future. Thus, the trio, *The Qur'an*, *the Sunneh*, and *the Sharey'ah Analogy* directly or indirectly expound on *every conceivable human endeavor and the nature of the Universe* and deal with all in the *most perfect rational and scientific way*! After all it is from Allah, The Almighty, The Omniscient and The Omnipotent!

32. The Qur'an designates and the *Sunnah complement* it!

The Qur'an is *clear* and *unambiguous* in terms of *designating* the *pristine Sunnah* to *complement* and *explain* The Qur'an. The Qur'an says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾ (الحشر:7)

"And whatever the messenger *aa'takum* (*accorded you*[b]) so let- you[z] take it[x] and whatever [*he*] forbade you[b] regarding it[x] so let-you[z] cease (*doing its*[x])". (S59:7)

The Qur'an also says:

"And not [*he*] pronounces by the (*tendentious*) liking; not it[x] (*is*) except a revelation[x] being revealed". (S53:3-4)

Clearly the pronoun "[*he*]" in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the "it[x]" refers to his pronouncements! As a matter of fact, if it were *not* for the *Sunneh*, Muslims would *not* know *how* to *pray*, *perform Hajj*, or *give Zakah*, or do *most*, if not all, the worships to Allah! It is the *Sunnah* which *designates*, *explains* and *elaborates* on whatever The Qur'an states in *generalities* that *need specificities*! Also, the Messenger (SAWS) said: "You pray as you saw me praying". On *Hajj* (Pilgrimage) occasion, he said: "Take from me all your rituals". Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that "they go by what The Qur'an says *only*", i.e. they *want to be oblivious* of the *Sunnah*, could not be more *wrong*, by the *verbatim* of The Qur'an itself, in light of the above quoted *Ayah* (S59:7)!

33. The Qur'an is: either *self-evidently true and correct*, or *ultimately bound* to be true and correct by scientific means!

Believers in The Qur'an take its entire contents to be *right and true* on the basis of faith, when they do *not know*! They take it like that on the basis of *empirical science* when they *do know*. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'an is for all ages, places, and social strata! Therefore, what they do *not currently* know is not necessarily conclusive. As time

progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness* and *veracity* of The Qur'an will prevail, as it did since its revelation! The Qur'an shall stand *absolutely perfect*! The Qur'an is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (divinely *predetermined*) stages, through empirical observations or findings, scientific hypotheses/theories, and last a *confirmation* law. At the stage of scientific *certainty*, through a *confirmation law*, The Qur'anic Marvels *shine* with greater brilliance and flying colors. This takes place through out the history of mankind, *proving for each successive generation* that The Qur'an is beyond doubt, is but the true word of Allah to *guide humanity aright and* so to ultimately *save* it.

34. The Qur'an is: *consistent* and *error-free*! It is meant to be for *all locales*, *ages* and *peoples*! Its synthesis is *divinely* made!

Although The Qur'an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*! Each word, phrase, sentence, or Marvel is *arranged by divine designation*! The Prophet (SAWS) once in receipt of any Qur'anic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah's *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayay*). The Prophet (SAWS) had *no* say as to such *exact placements* of the various words, phrases and Marvels! Yet at the end, we have a *perfectly consistent*, *ageless and absolutely consistent narration*! There is no discrepancy whatsoever making a self-evident proof that *it is divine*! Also given the historical piecemeal revelation of The Qur'an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur'an one is amazed to find that the *entire* contents of The Qur'an to be rather *miraculously harmonious and rationally consistent—without any error or discrepancy whatsoever*! This *is* a *miraculous phenomenon* by any human standard. Such a phenomenon could *not be coincidental*. *It is by divine design*, to be a *sign by and of it self*! No human product can even claim a likewise model! No wonder, because it is Allah's Work! The Qur'an states such a phenomenon—urging all concerned to ponder and reflect over The Qur'an:

﴿أَفَلا يَتَدَبَّرُونَ القُرآنَ وَلَو كَانَ مِن عِندِ
غَيرِ اللَّهِ لَوَجَدُوا فِيهِ اختِلا فاً كَثِيرا ﴾ (النساء:82)

"Do then not ruminate they[z] The Qur'an[x]; and had [was[x]/it[x]] from *ende* (*springing of*) other than Allah, surely (*would have*) found they[z] in it[x] multitudinous difference." (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would "*see*" inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*! For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and aright-guide them to the aright-path! However, the fact remains that **The Qur'an** is a book ***most accurate and most perfect all-around***. Falsehood *cannot* even approach it from before or behind it, as it is the embodiment of *the Right* and *the Truth* from Allah, The Omniscient, Who is The *Hakeem*(*Possessor of the ultimate wisdom*) and worthy of the praise and thanks—Allah says:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ (فصلت: 42)

"Not *ya'atet* (*comes to*) it[x] the falsehood[x] from between its[x] both hands[41] and nor from its[x] rear; [*it's*] a descending from *Hakeemen*[42] (*the infinite hekmah*[w43] *possessor*), *Hameeden* (*multitudinously praised, multitudinous praiser He*)". (S41: 42)

There are numerous *Ayat* in The Qur'an *confirming* that The Qur'an *is* the Right from Allah:

﴿إِنَّهُ الْحَقُّ مِن رَّبِّكَ﴾ (هود:17)

"Verily it[x] (*is*) the right from your[t] Lord". (S11:17)

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur'an, His true Word. The Qur'an has its own style of expression. Since The Qur'an is *unique*, so is the Qur'anic *style*, requiring a *unique* translation, that *chooses the right word and adheres* to the *integrity of its verbatim text at all times*!

35. Most serious is the *incorrect* translation due to *improper* use of words, phrases or extrapolations!

Following are *two* examples of *incorrect* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

Example # 1 (incorrect *word* usage):

"Set forth to them
The parable of two men:
For one of them We provided
Two gardens of grapevines
And surrounded them
With date palms:
In between the two
We placed *cornfields*." (Emphasis is added). (S18:32)

A. The word in reference is the last word in this *Ayah*, namely the word "*cornfields*." In fact, The Qur'an does *not* use the word "cornfield," *per se*, *at all*! Also, the words "*tillage*" or "*cultivation*," words used in this connection by others, are also *not* the word The Qur'an uses either! If Allah meant the words: "tillage," or "cultivation," or "cornfields" (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: "*zar'a*," *rooted* in the Arabic word "*zara'a*," a word which has *no* English equivalent *per se*! The word "*zar'a*," has very *significant implications*, see **B** next!

B. The word "*zara'a*," which The Qur'an uses means: the *green standing crop*, *just before harvesting*, or the *vegetation as it just sprouted*. The English language does *not* have an *exact* equivalent for the Arabic word "*zar'a*", a word that is rather *precise, descriptive, connotative and denotative*! It *involves an act* of Allah Himself, which the human beings are *not* capable of doing! Human beings *till*, *cultivate, sow*, *water*, and *expose all that to the sun*; but Allah *alone* is the One Who makes the "*zar'a*," i.e. after we *till a cultivable land*, *sow the seed in it*, *water it*, and *expose* that to the sun, by leave (*ordained Laws*) of Allah, *He will make it to germinate and sprout*, producing the "*zar'a*" we are discussing.

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[41] This is an Arabic *tongue*-expression meaning: *before it*, in *front of it*.

[42] For the word "حكيم" see the *Lexicon* attached to this *Translation* for "الحكمة!" the *derivative* of "حكم!" Because of Allah's *foreknowledge* about *all* things in their *pre and post existence effects all-around*, and His *perfectly* sound choice and *use* of things in their *proper place and function to produce the best desired immediate and ultimate results*, He is "**حكيم**" = *infinite hekmah Practicer*! Also, "**حكيم**"="**مُحكَم**," that is *Allah-perfected*, according to Qur'an *commentators*, as in (*S*44: 4)!

[43] The English word "*wisdom*," *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See the *Lexicon* attached to this *Translation*, for an exposition of the word "*hekmah*!"

Therefore, the proper thing to do is *transliteration* of "*zar'a*" with a *parenthetical* and a *footnote* explanation:

﴿ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾(الكهف:32)

"And We made between them both "*zar'aa*[44]". (S18:32)

C. To confirm the fact that Allah and He *alone*, is the One Who *makes* the "*zar'a*", He stated in another *Ayah*, some thing that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أفرَأيْتم مَّا تُمنُون * ءأنتم تَخلُقُونَه أم نحن اَلخالِقُون*﴾ (الواقعة:58-59)

"Have seen you[z] what ejaculate[45] you[z]; are you[z] creating it[x] or (*are*) We the Creators [*of it* [x]]" (S56:58-59)

D. Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* any one else. This *Ayah*(S56:58-59) *precedes* the *Ayah* of the "*zar'a*", and this same *Ayah* of the "*zar'a*" is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from* high, a *special kind of clouds*! Allah says:

﴿ أفرَأيتُم ألماءَ الَّذِي تَشرَبُون * أأنتُم أنزَلتُمُوهُ مِنَ المُزنِ أم نَحنُ المُنزِلُون﴾(الواقعة:58-59)

"Have then seen you[c] the water[x] which[x] drink you[z]; have you[z] descended it[x] from the *muzn*[46] (*bearers-of-pure-water-clouds*) or (*are*) We the *munzeloona*[47] (*Causers of its*[x] *descending*)". (S56:68-69)

E. Also in another *Ayah*, in connection with the word ("*zar'a*")

(a) "*zar'a*," *rooted* in "*zara'a*," past tense;

(b) "*yez-ra-a'o*" the future tense;

(c) "*ta-zra-a'oon*," you (*in the masculine plural*) make the "*zar'a*"; and

(d) "*taz-zare-a'onaho*" you (*in the masculine plural*) make it to be "*zar'a*."

(e) "*az-zare-a'oon*," makers of the "*zar'a*".

F. Allah inquires, surely *not* to *uncover unknown facts*, because Allah *knows all the facts in advance*. Therefore, the *inquiry* is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the inquiry *already* know the answer on obvious bases! Allah says:

﴿أَفرَأَيْتم مَّا تَحرُثُونَ﴾ ﴿ أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ (الواقعة:63-64)

"Have then seen you[c] what you[z] till; are you[f] "*ta-zra'aona*"[48] (*you*[z] *cause to germinate*) it[x] or (*are*) We the "*za'are-aon*"[49] (*the causers of its*[x] *sprouting*)". (S56: 63)

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[44] See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent! However, *generally* it means: *green standing crop*, *just before harvesting*, or *the vegetation after sprouting*.

[45] Incidentally, all the translations this translator came across use the word "*emit*," instead of *ejaculate*, which The Qur'an *literally* and *correctly* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of "*emit*" do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word "emit" are: 1. to give or send out matter or energy; it *also* means: **2.a.** to give out as sound; utter, and **b.** to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur'anic meaning. Again, if Allah intended "emit" He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word "*ejaculate*" gives *precise*, *specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct, precise and laconic* diction. This is *the truth*. And Allah says that He is *not* "*shy*" to *tell the truth*. In The Supreme Qur'an it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: "And Allah discomfits not from the right!" (*S*33: 53).

[46] "*Muzn*" *are the clouds*, or the *white clouds*, that bear *very pure water*, *not* any water!

[47] The word "*munzeloon*" is *plural*, *masculine subjective noun*, meaning the *causers of the descending*! Hence "*munzeloon*" has *no* English equivalent! *Descender= one that descends*, gives a *different* meaning!

G. There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.

H. Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah! Similarly, the "*zar'a*" is the *making* of Allah, and Allah *alone*.

I. Also, the *bringing down* of the "*muzn*," *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah's *creation*, *bringing forth* or *down*--the *semen*, the "*zar'a*," and the "*muzn*," respectively. Obviously, on pondering the use of any word in The Qur'an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur'an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive*, *exact*, *denotative*, *connotative*, *designative*, *eloquent* and *elegant* all at the same time and at *all* times! Only Allah can make such *miraculous choices and their proper combinations*! That makes The Qur'an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*!

Example # 2 (*incorrect* translation of a *phrase* (S3:139):

﴿وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾ (آل عمران:139)

A. "So lose not heart,
Nor fall into despair:
For ye must gain mastery
If ye are true in Faith." (S3:139)

B. "Faint not nor grieve, for ye will overcome
them if ye are (indeed) believers." (S3:139)

C. "So do not become weak (against your enemies),
nor be sad, and you will be superior (in victory),
if you are indeed (true) believers." (S3:139).

The above three translations, quoted from the "*best*" currently available English "translations," are for the same *Ayah*! May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those "translations" as quoted above. However, *none* of them is satisfactory! Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur'an, famous for its *brevity*, *succinctness*, *eloquence* and *elegance*: The *Ayah* says:

"And let not *ta'heyno*[50] (*you*^{z}: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you^{z} while you^{f} (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you^{c} were believers."

A.1. The Glorious *Ayah* neither contains nor implies the word "so," but it begins with "and"! Furthermore, "lose not heart"=be discouraged not. The word used in the

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[48] Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word "*grow*." Only *figuratively*, the word "grow" can be used as a synonym for "*zar-a*!" Grow=*Nama* or *Yanmee*, or *Yanmo* for *adding* to wealth, finance, fuel to fire, or adding more *seeds* to the soil in order to produce more quantity, etc. However, it is *not* suitable for the specific meaning intended by the Great *Ayah*.

[49] Meaning: *Causer* of it to *germinate*, *sprout* and *become crop ready for harvesting*.

[50] For the word "تَهِنُوا" see footnote 32 above.

Ayah says: "let not *taheyno*" i.e. *commanding* them not to "*weaken*, or *love the world and have a dislike for death in the cause of Allah*"! So, it implies *more* than "loss of heart or a discouragement"! The Qur'anic words are very *brief* but are *packed* with meanings!

A.2. "Nor fall into despair" *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: "*and let not sadden*," again commanding in the *present* tense! Thus, "sadden" neither carries nor implies the *strong* notion of "falling into despair", which means *losing all hopes*, or *being overcome* by a sense of futility, defeat and resignation!

A.3. "For ye must gain mastery", may Allah forgive the translator for such a "translation"! This "translation" is *totally out of line* and is *not what* the *Ayah says at all*! The *Ayah conclusively*, *determinatively* and *unambiguously* says: "while you[f] (*are*) the uppermost". Really *true* Muslims are *always* the *a'alawna* (*uttermosts*, *uppermost-ones*) because:

- **i**. The *true* Muslims believe in the *singularity* of Allah;
- **ii**. The *true* Muslims *enjoin* by the *ma'aroof* (*rationally acceptable and Sharey'ah sanctioned deed*) and they *forbid* the *munkar* (*rationally objectionable or Sharey'ah prohibited act*);
- **iii**. The *true* Muslims had already *bested* the disbelievers in *Badr Campaign*;
- **iv**. The *true* Muslims' *cause is for Allah* and *their opponents is for the Satan*;
- **v**. The *true* Muslims' *argument is superior* than their opponents' argument, i.e. *their religion* is superior to their opponents' religion, as their religion is *Allah's making*;
- **vi**. *Ultimately* the *true* Muslims *shall prevail*, as Allah had stated this fact to them time and again in The Qur'an, provided they adhere to its commands;

Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. "*a'alawna* (*uttermosts*, *uppermost-ones*)". Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*! This concept is mentioned in The Qur'an time and again, to *constantly* remind the Muslims of such an historical fact! Perhaps they desist from their sins and errors, repent and go back to become *good Muslims again*! Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*!

A.4. The *Ayah* does *not* say: "if you are true in faith," *per se*, as alleged by this translation! The *Ayah* says: "if were you[c] believers" plain, clear and without any further ado!

B.1. This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies "grieve not". To "grieve" is to have grief, *deep mental anguish*, say from bereavement. The word "grieve" implies *more* than "sad", meaning unhappy!

B.2. The *Ayah* also does *not* say "for you will overcome them"; *nor* does the *Ayah* mentions the word "indeed" at all! Clearly the *Ayah* says: "if were you [c] believers", plain, clear and simple!

C.1. The word "so" does *not* appear in the *Ayah*. Also the phrase "against your enemies", is *neither* in nor is implied by the *Ayah*! The *Ayah* has the word: "And" at the *very beginning* of it, which this translation *omits* altogether! Also, the *Ayah* says: "*and let not sadden you[z]*", in the *present* tense; and *not* in the form of "nor be sad"! One might say, "*and let not sadden*", and "nor be sad" are more or less equivalent! Fine, for the sake of putting the argument to rest, let us grant that to

be the case. The question is: why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually lead* to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether!

C.2. The *Ayah* does *not* say: "you will be superior (in victory)," suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state "in victory", as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior! Also, the *Ayah* says: "if were you[c] believers", plain, clear and without any further ado. This *is Qur'an*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could or might, if not would, imply some thing else *not* intended!

C.3. Also, the *Ayah* does *not* say: "indeed (true)" as a *qualification* of the believers. The *Ayah* says: "if were you[c] believers". Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur'an, that are *not* in it?

36. Examples of Qur'anic texts translated to mean more or less *same*, when in fact they are *profoundly different*!

A. The Qur'an is in *Arabic*: For a divine wisdom Allah (SWT)[51] bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur'an says that He made The Qur'an "*Arabic Qur'an*:" The relevant *Ayah* says:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾ (الزخرف:3)

"Verily We made it[x] Qur'an Arabic, perhaps you[b] cerebrate you[z]." (S43:3)

i). Since the above *Ayah* states, and Allah knows best, that The Qur'an employs the *Arabic language* as its *vehicle* of *expression*, therefore:

(1) The *linguistic meaning* of The Qur'an is as the Arabs know it (including the *implication*, *inference*, *connotation* and *denotation*) of *each word* is the *most paramount first step to consider* and *understand*)!

(2) Also, The Qur'an is primarily *pronounced, read* and *written in Arabic.*

(3) So, the *pronunciation*, the *reading* and the *writing* of The Qur'an are all *subject* to the "*rules*" (e.g. *grammar*, *conjugation*, *metamorphism*, *substitution*, etc) of the *Arabic language*!

(4) In addition to the plethoric supply (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning*! No other word will suffice, as strictly speaking almost *no* synonym is *100 per cent* interchangeable *in The Qur'an*!

(5) Reading of The Qur'an (in Arabic) is a "worship" *in and of itself.*

(6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur'an is valid.

(7) For *every single Arabic alphabet letter* of The Qur'an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth.*

ii). The above *Ayah* received *not so bad* a translation, save some, who incorrectly translated it as "*a Lecture in Arabic*"; but the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did! I believe that was their best possible.

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[51] (*SWT*), meaning "The Existent" **that is *before and after the existence of life in this world*!** There is ***no*** word in English to convey such a meaning! So, my choice for "الحي" is "***The Pre-and-Post Existence Existent***" as closest to convey the message of such a great name!

B. The Qur'an is in Arabic-*tongue*! Furthermore, The Qur'an is made in Arabic *tongue*; i.e. it is *expressed* in the perspicuous (easy to understand and to clarify) "*Arabic-tongue*", i.e. *idiomatic* Arabic! The Qur'an says:

﴿وَهَـٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾ (النحـــل :103)

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic manifester." (S16:103)

i). The above *Ayah* received also *not* so bad a translation, although those translations did, *to a certain extent*, *miss slightly*; as some did *not* say "Arabic *tongue*", *per se*, and instead opted to say: it is Arabic "*speech*"! Yet, some others *dropped* the word "*tongue*" altogether and saw it fit to just say: "in Arabic!" This is Allah's Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication* or *inference*) *should be contemplated*, let alone *carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*!

ii). The above *Ayah* clearly states that The Qur'an is expressed in [tongue-Arabic], an idea well elaborated-on in Section 12 above, but summarily restated:

(1) The *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, but in a *polished* (*improved*) or *designative* (divinely specified) form!

(2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.

(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.

(4) *Eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion righteous tradition* and *worthy legacy* of Arabic all are *hallmarks* of its diction! Also, *figuration* and *substitution analogy* and *parallelism*, *compensation* and *assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty* and *magnanimous*, *splendid* and *superb*, the Qur'anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

Hence, for understanding The Qur'an (a) *firstly priority is to be given to its linguistic meaning*, inferences, and implications; *secondly* to its *Arabic tongue* expressions, as explained earlier.
After that comes: (b) "Arabic *tongue*" expression, see Section 12 above.
Next (c): "Arabic *rule*", as discussed in Subsection **C**, to follow.
And finally: (d) *above all* according to the *Sharey'ah requirement.*

C. The Qur'an is by Arabic-*rule*: Allah says that He sent down The Qur'an (*harmonious with/according to/by*) "*Arabic rule*:"

﴿أَنزَلْنَاهُ حُكْماً عَرَبِيّاً ﴾ (الرعد:37)

"We descended it[x] (*by*) Arabic rule[52]. (S13:37)

By Arabic *rule*, it is meant, and Allah knows best, *following Arabic language rules of grammar and deptote-declention* (i.e. *word-conjugation*), the morality and wisdom of the Arabs *as polished* and *improved* by divine intervention! I must quickly add that *morality* and *wisdom* in terms of many aspects, such as:

(1) Genealogical purity,
(2) Chivalry and personal as well as family honors,

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[52] See the ***Lexicon*** attached to this ***Translation*** for an elaborate exposition regarding this ***vital denotative and connotative word, describing*** the diction of The Qur'an The Supreme, ***by Arabic rule***!

(3) Loyalty to the sense of belonging,
(4) Generosity towards others, especially *hospitality* to the *guest* (any stranger),
(5) Strongly protective attitude towards the neighbor, and
(6) Strongly protective attitude towards the *wronged* or the *unjustly treated* entity!

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, thereby they had *missed* greatly, that is to say: *under* translated what needed better translation!

D. Last and *most paramount* are the *Sha'rey'ah imperatives*!

Clearly there are *Sha'rey'ah imperatives* that have *precedence* over all considerations, including A, B, and C above! Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*! For example: the word "الحج"= the pilgrimage. In Arabic "الحج"= the pilgrimage, means the going to a particular place, *any* place, *any time* for *any* purpose! However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to perform *particular(prescribed) rituals*, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*! So, now the word "الحج" carries a *different* meaning than its pure *linguistic* meaning!

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'an is: (i) in *Arabic*; (ii) in *Arabic-tongue*, and (iii) that Allah had "descended it[x] (*harmonious with/according to/by*) *Arabic rule*"!

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings* and *implications*. All other translators, *unfortunately,* do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic *expressions are exalted and eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative, persuasive, fluent*, *precise* and *highly designative*! However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful *and emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (**C**), the "*Arabic rule*!" To this (i.e. "*Arabic rule*"), some put it: The Qur'an is "a decisive utterance in Arabic"! Others said that it is Qur'an "*in Arabic* and is a *judgment of authority in Arabic*"! Such translations represent a monumental amiss of *under sizing* of those texts, if not out right *unintentional misrepresentation*! May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed* the *significant meanings and implications therein*!

(iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or his approval of others' actions or statements), which *complements and explains* it, as discussed earlier in Section 30.

37. "*Qur'an Arabic*, (*by*) *Arabic tongue*, and (*by*) *Arabic rule*"; Meanings and implications are revisited!

A. The Qur'an says: "Verily We made it[x] Qur'an *Arabic*", meaning The Qur'an *uses* the *Arabic language* for its *diction*, *inscription* and *recitation*! That is such diction is *rendered in Arabic words, in the most concise and precise of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the *precise* meaning of each word!

B. On the other hand, "While this (*the diction of The Qur'an is*) a tongue-Arabic manifester" means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings*, *styles of expression* (including among other things, all the *linguistic adornments* or putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: "*For Allah's face*"! The meaning is *neither* Allah, nor face *per se*, but the *pleasure* of Allah! See Section 14 above!

C. However, "We descended it ˣ (*by*) Arabic rule" means *according to the rules of the Arabic language* and its *grammar* and *conjugation*, as well as the *pristine* morality associated with *Time proven* of myriads of *hallmarks* such as: purity of personal genealogy, faithful guardianship of the integrity of personal family honor (maternal and paternal all around), hospitality towards the guest, care and guardianship of the neighbor, succoring and rendering justice to the wronged, and many other moral high-grounds! To really appreciate the concept of "*Arabic rule*", it is *imperative* to review what does "*Arabic rule*" mean? It means many *lofty and splendid* things, among them *besides* the *linguistics* (*not* inclusively by any means) are the following:

(i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*!

(ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced* and *fair* at all times!

(iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity* and *illustration*:

(a) Strictly *defending honor*, i.e. *personal*, *family*, *neighborly*, *tribal*, *community*, or *country*.

(b) Rigorously *preserving personal genealogical purity*.

(c) Uncompromising *generosity and hospitality*, in their "*barren*" desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity* and *hospitality*!

(d) Faithfully guarding personal *chivalry*, and *independence*.

(e) Constantly *displaying personal courage*.

(f) Closely *adhering* to personal *allegiance* of kind!

(h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor* and *defenseless*! This very element was the *impelling* force behind the *pre-Islamic* "*Helf-Al-Fadhool*," *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

38. Myriads of *Arabic rules* get *purified, polished, improved*, and *ordained* through the garment of Islam!

As stated earlier, Section 24 above, Allah had *karrama* (*He had bestowed bounty and honor on*) the *Arabs* and *their language*, and Allah does whatever He wants! This *takreem* (*bestowal of bounty and honor*) is *multifold*, only Allah knows its limits! However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment! Clearly, it was

divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished*, *further improved*, and *ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply!

39. The Arabic language is *unique*, as it is perfectly: descriptive, connotative, denotative, designative, eloquent and elegant!

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse*, *laconic*, *descriptive*, *connotative*, *denotative*, *designative*, yet *eloquent* and *elegant*! Hence, it is *not* possible to find *corresponding* words in other languages to match or even come close to *all* the Arabic words! Adding to the *enormity* of the situation is when one is to translate "*Share'yah terms*," that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to their *linguistic* meanings, the task multiplies in enormity! Therefore, there is a strong and a definite *need* for *transliteration* with: (**a**) *as best as possible parenthetical explanation of the transliterated word* and (**b**) footnotes explanations as needed. Allah's words *cannot* be dealt with *neither lightly or subjectively* at all. That is because the *same word*, *phrase*, or *Ayah* in due course of time, will assume a *newer* and *different* meaning than its current one, *yet remaining correct all along*! This further proves the case that The Qur'an is absolutely the word of Allah! Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context* determines the *intended* meaning!

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it! Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, but in reality *each* depicts a *specific* meaning *no* other does it! There are *no synonyms* in The Qur'an!

1. **غاب = لم ير بالعين السويّة لأي سبب!**
2. **إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه!**
3. **تَوارى = غاب الى الخلف عن حياء أو خجل!**
4. **خنس = غاب عن ذِلَّة و هوان!**
5. **غرُب = غاب في مكان بعيد!**
6. **استتر = غاب و راء حجاب خوفاً أو خجلاً!**
7. **وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!**
8. **أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه!**

As can be seen each of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a picture *by itself*, any other *cannot* do in its place, if they were to be interchanged! Other languages, English included, do not possess such *precise* words! Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an imperative duty, Islam *constantly* urges us to do *all the time*: "Let-invite [*you*[s]] to your[t] Lord's path by the *hek-ma'te*[w] (*wisdom*)[w] and the exhortation[w] [the] *hasanatey*[w] (*good-deed*)[w]; and let-argue [*you*[s]] (*with*) them by which[u] it[w] (*is*) *ahsano* (*excellenter*)"; (S16:125). Based on the afore-mentioned, it is clear that *transliteration* is a *necessity*.

40. Translating the *unique* Qur'anic diction or the *matchless Hadeeth* parlance to any other language, *the other language* must be *supplemented* by *transliteration* and *superscription* of many *words*, especially the *pronouns* and the *conjunctive* nouns!

Clearly based on all the aforesaid, especially Sections 34-39 above, in order to exactly *convey* the highly exalted diction of The Qur'an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*! This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique* language of The Qur'an or the *matchless Hadeeth* parlance both are in the *loftiest of expressions*! Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender! So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender! For example:

Transliteration: The word "بعل" = "*ba'al*^{x}" = (*owner/lord/master/husband*)^{x}, or a *worshipped idol*! No *single* English word could convey the *various meanings* of "*ba'al*^{x}" *per se*! So *transliteration* is a *must*!

Superscription of pronoun and the conjunctive nouns! For example: The *addressee* pronoun "*you*" in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine*! In Arabic the *form* for each of the aforesaid is *different*! So you, with a superscript "s", you^{s} stands for the *singular, masculine addressee*; whereas you with a superscript "f"=you^{f} stands for the *plural masculine addressees*! In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender! So earth is superscribed with a "w", such as earth^{w}, and day gets to be superscribed by an "x", such as day^{x}! Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender! Hence, sun = sun^{w} and moon=moon^{x}! See the short table of the *superscribed* words (*less than two* [*dozens*] and are *repetitive* so they will be *easily remembered and recognized*). See the Prelude to this *Translation*! And now a word about the Arabs in Section 41 next.

Exception to the rule: The suffix pronoun "نا" for the *singular, plural* or the *speaker's aggrandizement* in Arabic does *not* exist in English! So to avoid being/sounding *too* verbose, pedantic or awkward the word "we" will be used to approximate for "نا"!

41. By the *dawn* of Islam, the Arabs were *miraculously transformed to spearhead Allah-perfected* religion for worldwide application!

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage!

They engaged each other in endless chain of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe and another*. This way, the life of an Arab was that of a "warrior"!

They were pagans, but their minds with respect to *divine* religion were "*open*" to influence! In the language of present day "Western culture" is a "*tabula rasa*!"[53]

[53] A Lockeanism concept!

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations!

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most remarkable memories! They could hear a *one hundred line poem for the first time* and *critique it immediately thereafter*, *i.e. right after hearing, line by line*, *all from memory*! Periodically they gathered from *all parts* of their peninsula around the Ka'abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their poetry with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, Quraysh[54] was the most preeminent and supreme tribe among them. Quraysh was the "Guardian of the Ka'abah," the Sacred Sanctuary. It is this sanctuary that Prophet Abraham raised, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it! After Allah had *honored* Mohammad (SAWS) and chose him as His Messenger and Prophet to the *humans* and the *Jinn alike*, the Arabs were *miraculously transformed* so as to become the *spearhead* of Allah *perfected world-religion*. Thereafter, the Arabs *spearheaded the establishing of an unmatchable human civilization*, the like of which there *never* was *nor* could *ever be*, as shall become *self-evident* in the following pages! The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the *religion* they were chosen to *spearhead* which, in fact, made the difference! There is no better evidence in favor of this argument than the following facts. Time and again the Muslims were the *vanguards* and *leaders* of human *civilization for centuries*,[55] when they *adhered* to their religion *faithfully*! However, when they were *less* than sincere in the *observance* of their religion, that is, when *most* Muslims became *lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras. However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*! Now Islamic Civilization is on the *verge* of a great *revival*! But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the *entire globe*! As at the present there is not a country on the face of the globe where Islam is not embraced in it in masses *voluntarily*!

Islam is a religion that *defends itself against* all its enemies! The only requirement is to have those "enemies" be *exposed* to it by *any reasonable means*. Once they study it, they will *voluntarily* embrace it, provided they are *rational*, i.e. not *highly subjective or stubborn*! Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the "enemies" of Islam came, fought it, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it! That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol*, *Alliance for Paternalizing the Aggrieved*, is cited as a sample![56]

42. *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*!

During the *pre-Islamic* era, as aforementioned, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted *alcoholic* beverage as well as *fornication* and *adultery*! However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal! The fact is the Arabs could

[54] Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.
[55] That is over a thousand year, ***more or longer*** than any other people in the history of humanity!
[56] There are others but ***Helf Al-Fadhool*** is very conspicuous and well known!

not manage to accept each other's military defeats without *bitterness*, engendering future malice! This sense of bitterness prompted the leaders of various tribes, led by Quraysh, the guardian of the sacred sanctuary of the Ka'abah at Macca, to decide and establish what is known as *"Helf al-Fadhol*," *al-Fadhool*-Alliance! The main mission of this alliance was to *paternalize* (father) the *unfairly aggrieved* and the *defenseless*! Based on rational principles of justice, the Alliance established the rule that *people*, as *individuals* or *groups*, have "*inalienable right*" to be respected and treated in a "*fair*" way, and that these *rights* extend to *every* individual or group, *especially* those who can *not* afford them or afford them the *least*! Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid "Alliance." Without delay, the "Alliance" would then marshal and proceed to *restore* to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been! This makes it clear that this "Alliance" was many steps *ahead* of the *selective*, if not *fraudulent*, *modern concept of human rights* or the *United Nations*! Since it holds human rights *inviolable*, in *theory* and in *practice alike*, the "Alliance" *ensures* the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness.*

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal "paternality" for *all* the unfairly *aggrieved* peoples! No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth,* that if he were to be called for such an alliance he would have *responded positively*, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol*, *Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur'an to English and also of developing a *Lexicon*[57] for it as we go along.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His pleasure! May Allah make this translation most useful to and beneficial for all Muslims as well as *potential* Muslims all over the world, in fact to all of mankind.

Abdulaziz Fahad Al Mubarak
Finished by Allah's munificence and aright-guidance; my praises and thanks to Him.
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[55] Constantly applauded and referred to by various groups for their own selective purposes!
[56] This *Lexicon* is *necessary* for *special terminology* of *unique* diction of The Qur'na and the *matchless Hadeeth* parlance.